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The Indiana Jewish

# Post & Opinion

Volume 67, Number 32

April 18, 2001 • 25 Nissan 5761

One Dollar

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## Cloning not forbidden in Jewish law—Loike

FORT LEE, N.J. — Jewish law does not forbid human cloning outright as do some other religious and secular ethicists, according to Dr. John Loike, senior scientist in the department of Physiology and Cellular Biophysics at Columbia University's College of Physicians and Surgeons.

Speaking here in this township's synagogue on the Passover he combined his scientific experience in molecular biology with talmudic studies to reach insights into Jewish views on human cloning.

"If you look at the whole field of ethics one of the most important resources happens to be Judaism. If you go to all the modern ethical issues which you are reading about the first source you're going to find that's really encouraging, positive and insightful is going to be Torah."

He said Jewish law does not reject human cloning outright as do some other religious and secular ethicists, explaining that it would be acceptable if used therapeutically to enable a sterile couple to reproduce.

His view was seconded by Rabbi Moshe Shapiro, who said that "essentially (cloning) is not a bad thing. There's room for therapeutic use from either cloning itself or technologies that come from that investigation."

Shapiro explained the difference between Catholic and Jewish law on reproduction and cloning as "Catholicism believes in a kind of natural law in the sense that if it goes against nature somehow it's wrong, somehow it's bad. And ...a lot of people think that Judaism also feels that way. But nothing could be further from the truth."

Continuing Shapiro quoted Rabbi Yosef Dov Soloveitchik as expounding that in the beginning of Bereshis (Genesis) where God tells Abraham that he should go and conquer the world that is essentially a challenge to man to discover and utilize technology and science to overcome the aspects of nature that make life more difficult. So I think that we should really be involved in discoveries trying to utilize technology to help people, to help society."

He also issued a caution that "sometimes it could be abused, used for the wrong reasons."

He recalled the golem, a legendary anthropoid created by rabbis and asked, "is a golem human?" He responded to his own question with stating that it does not fulfill any of the three criteria for human status so it is not human. It can even be destroyed and this would not be an act of murder.

Locke concluded that a baby born from an artificial

*Continued on page NAT 2*



A RALLY — It's hard to believe but this young Israeli is participating, evidently with her mother, in a rally against drive-by shooting which is taking a number of Israeli lives currently.



IN JERUSALEM — Cantor Barak of Temple Emanu-El of San Francisco posed for this photo with an Israeli totem pole in the Billy Rose sculpture garden of the Israel Museum in Jerusalem.

## Survivor to speak for Yom HaShoah

FORT WAYNE — Ruth Kapp Hartz, a Holocaust survivor, will speak at 6 p.m. Thursday, April 19, as part of Yom HaShoah, the annual Day of Remembrance.

Mrs. Hartz spent the war years separated from her family, hidden in a convent where she was not allowed to see or mention her parents. She and her parents were reunited in

the final months of the war, one of the relatively few Jewish families who survived the Holocaust intact. Her story is told in a book by Stacy Cretzmeyer, "Your Name is Renée." She was forced to use that name from the age of 4 onward through most of the war years, to hide her Jewishness.

## Remembrance Day observed in Capitol

The Indiana Civil Rights Commission scheduled a Holocaust memorial observance in the Capitol Rotunda on Wednesday, April 18.

The observance featured the use of a story about a fictional best friend of diarist Anne Frank. The character, "Sarah Weiss," is a composite character inspired by the experiences and testimonies of many individuals who knew Anne Frank at certain points in her life as well as those young people who experienced the Holocaust throughout Europe.

Sarah Weiss is the daughter of an average German family

forced to move to Holland when the Nazis came to power. Sarah becomes friends with Anne. The story follows Sarah as she hides for two years in a stone basement, until she is discovered and sent to the Westerbork prison camp where she and Anne meet again. They end up in Auschwitz together and eventually go to Bergen-Belsen, where Anne and her sister Margot die. Sarah lives to make a new life in America, where she is sent a copy of Anne's diary and keeps the memory of her friend and other victims alive.

## Cantor Sharon to sing in opera

Cantor Giora Sharon of Congregation Beth-El Zedeck will play Ferrando, the Captain of the Guard, in the Indianapolis Opera production of Giuseppe Verdi's classic *Il Trovatore*.

Performances will be 8 p.m. Friday, May 4 and 2:30 p.m. Sunday, May 6.

Sharon has sung with the Israel National Opera as well as with other companies. He has been with Beth-El Zedeck since 1999.

## Carl Bernstein to be speaker

FORT WAYNE — Pulitzer Prize-winning journalist Carl Bernstein of The Washington Post will speak at 8 p.m. Monday, April 30, at Congregation Achduth Veshalom.

Bernstein shared the Pulitzer with Bob Woodward for their work on the Watergate scandal during the Nixon administration. He currently is working on a biography of Hillary Rodham Clinton.

## You can meet rescuer of 3,000

In 1971, 4,500 Jews were trapped in Syria, terrorized by secret police. Jews were routinely interrogated and beaten. Their situation seemed hopeless. Yet most of them were saved thanks to a most unlikely heroine, Judy Feld Carr, a Canadian high school teacher, a widow and at that time a mother of three. She is credited with saving 3,000 Syrian Jews.

By day she taught music in Toronto classrooms. After hours she masterminded a secret underground. Today, only 40 Jews remain in Syria. The community is invited to meet Judy Feld Carr and hear her story on Sunday, April 29, from 9:30-10:45 a.m. at Congregation Beth-El Zedeck.

Over the course of 25 years, Carr accomplished what en-



Judy Feld Carr

tire governments could not (or would not). She has received numerous honors and awards, including the Humanitarian Award of Merit in Israel (last recipient was former Prime Minister Menachem Begin) and the Order of Canada Award (Canada's equivalent of the Medal of Honor). The *Ransomed of God* by Harold Troper tells the story of Judy Feld Carr and her remarkable achievements.

The book is available at Beth-El Zedeck's Gallery of Judaica. This program, part of the Books & Bagels series, is co-sponsored by Congregation Beth-El Zedeck Sisterhood. It is free and open to the public. For more information, please contact the synagogue office at 253-3441.

## Woman in running for Federation office

There's about a 50-50 chance that the Federation's next executive vice president will be a woman.

Federation President Benton Marks said recently that one of two candidates under consideration is a woman. Marks has said the decision of the search committee may come before the month is out and there are only two current candidates. However, he said applications are not closed, so there is always the possibility of somebody completely new in the search process being considered.

"It looks like there will be a new director by the time of the Federation's annual meeting," he said. That meeting has been rescheduled recently to the evening of June 13.

Nothing will be set in stone by the search committee's decision, because the Federation's executive board must also decide.



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# Rona's Roving Reports

## Jewish food, arts and sports

By RONA TRACHTENBERG

If you want your good news published in this column, please call (852-5212) or e-mail (Rpm17@aol.com) Rona Trachtenberg.

### Kosher meat orders

A deadline of Friday, April 20, has been set by Tamar David, owner of the JCC Center Café, to accept orders for meat to be delivered from Pilder's Kosher Butcher, in Cincinnati. The delivery is scheduled for April 26 at the Center Café. Please call (726-5455) or fax (726-5456) Tamar for a price sheet or to place your order.

### Student Shabbaton

On Friday, April 20, 6 p.m., the Jewish Student Union of Butler University and IUUI, will hold a Shabbat dinner at the Butler University Club in the Atherton Student Union. This event is free for students. For more information, e-mail JSU president Marty McKenney at mmckenne@butler.edu, or vice president Josh Heller at jheller@butler.edu.

### JCC concert

On Saturday, April 21, at 8 p.m., the JCC Cultural Arts Department is proud to present Eyal Sela in concert. Sela is an Israeli musician and master of one of the Middle East's most popular folk instruments, the clarinet.

Sela graduated from the Music Academy in Tel Aviv.

He plays several wind instruments, including the Turkish clarinet, Indian bamboo flute, Irish penny whistle, Norwegian osterdal, Armenian duduk, and the classic saxophone.

Together with his four-member ensemble, DARMA, Sela taps into ancient and diverse musical traditions. His troupe performs a myriad of musical compositions that include Israeli, klezmer, Turkish and Arabic.

Tickets cost \$8.00 for adults, \$6.00 for students and seniors. Call 251-9467 for reservations or buy your ticket at the door.

### Maccabi basketball league

Beginning Sunday, April 22, the JCC will be starting a Maccabi Basketball League for middle schoolers in grades 6-8. Players may enter individually or be assigned to a team or may enter as a complete team. The season will include five official games and a one tournament. The league is open to JCC members only. To register please call Ryan Dorman at 251-9467, ext. 218.

### Rabbi lunch & learn

On Tuesday, April 24, the JCC will host its monthly luncheon colloquium of local rabbis to discuss "Faith Based Initiatives." The kosher lunch begins at 11:45 a.m. and costs \$6. Reservations must be made at least one day in ad-

vance by calling Jeff Baden at 251-9467 ext. 246. The "learning" portion runs from 12:30 p.m. to 1:30 p.m. and is free to all.

### Kroger kosher fish

A month ago, the Kroger supermarket at 86th and Township Line Road started carrying fresh kosher fish, on Wednesdays.

Peggy Hellyburton, manager of the fish department, has arranged to get farm-raised salmon, whitefish, rainbow trout, and croaker. This trial run will extend for the next few weeks to see if the Jewish customers are interested. If Kroger is satisfied with the turnout, they will continue to supply the community with kosher fish.

### Shabbat success

"Shaarey Tefilla's Sisterhood-sponsored Shabbat Service and Dinner was a real success," reported head cook and event organizer Elizabeth Binford. "After Kabbalat Shabbat services, 92 people enjoyed a vegetarian Shabbat dinner complete with ketikas (fage meat and leek patties), sweet and sour celery root, rice with portobello mushroom sauce, salad, and cookies baked from leftover Hamentashen dough. Many of my recipes came out of a Sephardic Passover cookbook. The diners learned that one can eat very well without meat. Everyone said they had

Continued on next page



Gertrude Schwartz and Fay Dorfman are proud of JTS diplomas

## Sisterhood honors 2 JTS alumnae

By RONA TRACHTENBERG

On March 18, Gertrude Schwartz and Fay Dorfman were honored at Beth-El Zedeck's (BEZ) Torah Fund Luncheon for being alumnae of New York's Jewish Theological Seminary (JTS).

BEZ Sisterhood is a branch of the Women's League that sponsors the Torah Fund to preserve, promote and perpetuate Conservative Judaism through its headquarters at the JTS.

BEZ benefactors received a special pin, designed by Israeli jeweler Michael Katz, and inscribed with the Hebrew *Midgal Oz* - tower of strength (Proverbs 1).

"Just as the JTS is a tower of strength in the Jewish world, the Women's League Torah Fund Campaign is an enduring pillar of support for the Seminary. Sisterhood women have been participat-

ing in its development and maintenance since 1942," said Janine Green, Torah Fund Chairwoman. "Together, we have built dormitories and libraries, in addition to offering financial aid to needy students."

The luncheon, Janine said, "gave us all an opportunity to hear from a current JTS graduate student, as well as our two alumnae. We were able to see the continuity of the JTS across the generations. It was a very moving afternoon."

S. Anne Burcham, benefactor co-chair, said, "Our two honorees, Fay and Gertrude, have such strength of character, dignity, and integrity. They are so dynamic even in their advanced years. Their day-to-day lives are an inspiration to us all. They have set such a fine example in passing of the torch. Every mother should want their daughter to be just like them. It was a pleasure to be in the same room with them."

Gertrude, who recently celebrated her 90th birthday, said, "I was very much pleased at how many women are interested in the Torah Fund, what it stands for, and attending Torah classes. It's a whole new world. When I at-

Continued on next page

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Jewish Post & Opinion**  
**USPS 262-180**  
Published weekly by  
The Spokesman Co. Inc.  
\$1 per copy  
\$36 per year  
City Editor  
Ed Staltmann  
Advertising  
Barbara Lemaster

All communications involving editorial material should be addressed to 238 S. Meridian St., Suite 502, Indianapolis, IN 46225. 317 972-7800. Fax: 317 972-7807. All circulation correspondence should be addressed to The Indiana Jewish Post and Opinion, Subscription Department, 238 S. Meridian St., Suite 502, Indianapolis, IN 46225.

Changes of address and other circulation problems are handled by mail only. Please enclose a recent label from your copy of the paper showing your name and address.

All publicity must be in the office of the Indiana Jewish Post and Opinion by Wednesday, the week before publication. No publicity can be taken over the phone. Publicity photos must be in the office by Thursday the week before publication.

Known office of publication, 238 S. Meridian St., Suite 502, Indianapolis, IN 46225. Periodicals postage paid at Indianapolis, Indiana. Postmaster: Send address changes to The Indiana Jewish Post and Opinion, Subscription Department, 238 S. Meridian St., Suite 502, Indianapolis, IN 46225.

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## DK's 'Planets' out of sight

By CHARLES EPSTEIN

Dance Kaleidoscope's end of their season at the Civic Theatre was a most difficult and ambitious program.

Using the music of Gustav



Holst's "The Planets," Dance Kaleidoscope's presentation was a nova in entertainment.

This world premier began with the vigorous "Mars, the Bringer of War." The music resembles a somber march with exploding crescendos. The choreography by David Hochoy was exciting.

After "Mars," came the best piece of the program, "Venus, the Bringer of Peace." Guest artists from Ballet Internationale were Sara Viale and Erlends Zieminch. The *pas de deux* was brilliantly choreographed by David Hochoy. This piece was provocative and especially innovative. The dancing of Viale and Zieminch was superb.

The third number was "Mercury, the Winged Messenger," a short number compared with the first two, choreographed by Dance Kalei-

doscope member Jason Ohlberg. Then came number four, "Jupiter, the Bringer of Jollity," choreographed by Hochoy. This music had many great themes that artistic director/choreographer Hochoy did not take advantage of. The saving grace of this piece was the gorgeous costuming by Barry Doss.

After intermission came number 5, "Saturn, the Bringer of Old Age," ably choreographed by Butler University dance professor Norman Walker. This piece had intricate and very interesting patterns that made the visual aspect extremely pleasing.

Number 6 was "Uranus, the Magician," choreographed by Hochoy. Number 7 was "Neptune the Magician," with choreography by Jason Ohlberg.

What made this program so exciting and entertaining were the stunning talents of Barry Doss, whose many costumes were simply exquisite, and the extraordinary imagination of Laura E. Glover, whose lighting throughout the entire program was fantastic.

The costuming, besides being extensive, must have been extensive. The results were eye-boggling. Barry Doss deserves a great deal of credit for his inventiveness. In each number he outdid himself.

Matching the costumes of Doss for ingenuity was Glover's fabulous lighting. It was a proud moment to know that such a huge talent is Indianapolis-based. Her lighting effects are something special. Using all colors available, the different angles and shades of light she produced were astonishing. Watching Glover's lighting was like watching a stupendous ballet of illumination. She dazzled the audience with her optic effects. Her imagery was stupendous. Without Glover's tremendous imagination "Planets" would have lost considerable pleasure.

The combination of Glover's illumination and Doss's costuming far outstripped previous Dance Kaleidoscope endeavors and a lot of other local productions.



## Rona

Continued from prev. page  
a great time!"

### Song of the sea

Last week, Rabbi David Harary, rabbi of Congregation Etz Chaim led the traditional Seventh Day of Passover all-night study program for 30 participants. The learning and discussions, which lasted until 1 in the morning, were guided by Rabbi Harary, his son Rabbi Mendy Harary, rabbinical colleague Rabbi Reuven Stafford and a rabbinical student, Ben Franz.

This *limud leil shevii shel Pesach*, called in Ladino "Meldado," included reading the traditional *shirat ha'yam* from *az yashir Moshe* (the celebration of crossing the Red Sea by Moses and the Israelites 3300 years ago).

Rabbi David Harary explained that during this Seventh Day of Passover, "Israelis go to the *Yam Suf* (Red Sea) at dawn and read out loud the Exodus chapter containing the Song of the Sea." The participants, in Rabbi Harary's living room, enjoyed the nightly refreshments provided and cooed by Mrs. Tzvia Harary.

### Important Yizkor

During the Yizkor (Remembrance) service, on the eighth day of Passover, Rabbi

Arnold Bienstock, of Congregation Shaarey Tefilla, read a list of 73 Israelis, who died in the latest violence in the Middle East. Rabbi Bienstock said, "Somehow, reading their names and their ages brings home to me how stupid, pointless, and tragic this current round of violence is."

### BAR/BAT MITZVAHS

Vicki and Joe Goldstein on the bar mitzvah of their youngest grandson, Jonathan David, in Chicago

### MARRIAGES

Parents Elaine and Larry Seidman on the marriage of their son Mark Jared Seidman to Whitney Jamel Vowell.

Parents Judi and Morris Silverman on the marriage of their son Michael Howard Silverman to Amanda Lillian Horton.

Parents Barbara and Leonard Wolfson on the marriage of their daughter Clair Ellen Wolfson to Brian Howard Jacobson, son of Bruce and Karen Jacobson.

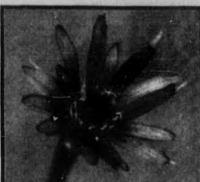
## JTS alumnae

Continued from prev. page  
tended-JTS, women didn't learn English, let alone Hebrew. Now it is nice to see younger women who read and understand Hebrew and appreciate Torah learning." When Gertrude Reich graduated, in June 1930, she was the female valedictorian. The male valedictorian, Samuel Schwartz, married her six years later and became a well-respected rabbi. Their daughter, Naomi, was the first child

born to the first married couple at the Seminary.

Several years ago, Fay organized a Yiddish Club in memory of her husband Jules Dorfman. Her program has been so popular that it continues to gain new participants every month.

Marcia Sklare, the other benefactor co-chair, summed up the program, saying, "all the attendees enjoyed a tasty lunch and the sounds of the BEZ Klezmer Band."



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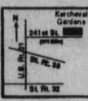
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# Jewish singles meet in cyberspace — marry

By RONA TRACHTENBERG

Last March, after a nine-month search, Dori and David finally met ... in Jewish cyberspace.

Dori Eskenazi was born in Indianapolis and raised in a Jewish Reform environment. While searching for a mate Dori wanted to find someone to "share my culture, my values, and the things familiar to me. I wanted to make sure we could celebrate the holidays together. I knew my life would be so much more meaningful if my husband were Jewish. I tried to meet men through mutual friends and social activities, but I found that the Jdate.com Jewish online dating service worked best for me."

Dori explained that, "www.jdate.com is a nationwide service that has both a free and a fee component. Simply submit a photo and complete a questionnaire consisting of essay and multiple choice questions. For example, you might want to describe the type of mate you are looking for, what hobbies you like, and what things are important in your life. If you take the questionnaire seriously, you will get out more from the experience. You've got to engage the process. Then you can look at other people's photos and search the service's database on various criteria. Paying members can sort on geography, screen members more closely and get more opportunities for introduction."



Dori and David

Dori, "followed by his love of bike riding." Dori initiated the first call. "I was sitting at home on a gorgeous, but cold, day looking outside and wishing I could go for a bike ride." David shared that passion. It took a couple of months for that bike ride experience to take place, but it was worth the wait."

"David jokes that we had two first dates," Dori said.

"During our first face-to-face dinner, at a restaurant, we discovered that we shared many coincidences. Actually it was a little eerie how our two lives almost collided several times before we actually met. Like in the television episode of Mad About You when the two main characters both visited the Museum of History in the sixth grade. In 1978, both of our families vacationed in Acapulco during the same two weeks at the same out-of-the-way hotel. Eight years ago, my cousin was the original owner of the Chicago townhouse that David now owns. In the 'it's a small world' category, I took David to an engagement party of a friend of mine. I was sure he wouldn't know anyone there, so we bought a racy gift. Sure enough, David's next door neighbor was the bride's brother-in-law and recognized him."

"Our second date, after we realized it would work, was at a jazz club. We had to wait outdoors for one and a half hours to get in. David went up to the bouncer and explained that he was on a first date and was trying to impress me. We got the best seat in the house."

Last summer, the couple joined an outdoors expedition group biking and hiking in the Canadian Rockies. "We had

just finished climbing a rather large mountain and had stopped to eat lunch. David and I were sitting about five feet away from the others in a little world of our own. We felt like we were on top of the world. Then, David knelt down and asked me to marry him. At first, I thought he was joking because he has such a good sense of humor. I kissed him and he said 'I guess that means yes.' Can I get up now because my knee is hurting me?"

The wedding took place on March 3, at the Indianapolis Hebrew Congregation. The couple had asked their respective mothers, Lois Eskenazi and Estelle Meyers, to handle the details since they live and work in Chicago. Dori is a special events coordinator, formerly with the John D. & Catherine T. MacArthur Foundation and David is the manager of human resources for John B. Sanfilippo & Son, a snack food manufacturer.

"What was important to us was that all the people we love were in one place. There was lots of warmth and mingling in the room. We got all our relatives to come together as one big, happy family. We shared our first dance as husband and wife to our special song by Spiral Staircase 'I love you more today than yesterday, but not as much as tomorrow.'" After their honeymoon in Hawaii, the couple wants to start a family and have children. Both Dori and David have a brother and a sister.

How do you know when you have met your b'shert ... your soul mate? According to Dori, "It's a no-brainer. It just feels so right. There is total compatibility. There is no doubt. Every day together is a delight."

On behalf of the Indiana Jewish Post & Opinion, we wish Dori and David a hearty mazel tov and a long and happy life together.

## Obituaries

### Gerald Block, 68, salesman, sports writer

Gerald Wayne Block, 68, who was a salesman and wrote a sports column for Labor News, died Thursday, April 12.

Mr. Block was an Air Force veteran of the Korean War. He was a member of Congregation Beth-El Zedeck and its Men's Club. He was a member of the board of directors of the Indianapolis Computer Society. He volunteered at nursing homes teaching residents about computers.

Mr. Block was a salesman for Navy Brand janitorial supplies. He was a salesman for C&S Roofing and Siding Co., and for Superior Roofing &

Siding for many years. His column in Labor News was titled "Sports Block."

Survivors include his wife, Marilyn Kornbleit Block; mother, Ruth Wolff Block; a daughter, Maria S. Oancea; sons Mark H. and David N. Block; a sister, Carol Kemmerer, and three grandchildren.

Services were Monday, April 16, at the graveside at Indianapolis Hebrew Cemetery North. Arrangements were by Aaron-Ruben-Nelson Meridian Hills Mortuary.

Memorial contributions may be made to the American Heart Association.

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# Jewish Post & Opinion

## Sabbath services

The problem as far as rabbis accepting our project of at least once a month attendance at Sabbath services is that rabbis do not appreciate how effective are their services. Our thinking is that once someone takes on the willingness for once a month attendance they begin to think that this is what being Jewish is all about and become Sabbath attendance regulars.

Most Jews already feel somewhat guilty because they do not attend Sabbath services so there is this release when they attend on a once a month basis.

There are sufficient reasons why rabbis would not want to be in a position of betraying the stipulation of weekly Sabbath attendance and so far there have been only one or maybe two experiments on either coast where the young people crowd the services because they can meet young people of the other sex there.

If the once a month attendance at Sabbath services were to prove a step in the right direction then why cannot the rabbi then request twice a month attendance, which could well be accepted and from that point on the rest could be just a few months away from full Sabbath attendance.

Our rabbis, after years of facing empty pews, may not recognize how fulfilling Sabbath services can be.

## Chief rabbi disclaims 'wipe out Arabs' words

LONDON — Former Sephardic Chief Rabbi of Israel Ovadia Yosef who in his pre-Passover sermon by satellite pled for God to wipe out the Arabs now claims that he was referring only to "terrorists". Chief Rabbi Dr. Jonathan Sacks and Jo Wagerman, president of the Board of Deputies, were upset, Dr. Jonathan Sacks urging that inflammatory remarks make an already tense situation worse and Mrs. Wagerman stating that "Jewish leaders should not sink to the level of threat, abuse and vilification reported of Rabbi Yosef." He caused an uproar last year when he speculated that Holocaust victims were the reincarnated souls of sinners.

Israeli Justice Minister Meir Shetreet said "a man in his position has to avoid making such strong statements. It does not contribute to anything."

And Palestinian Minister Hassan Asfur called the rabbi a "war criminal."

## Haters lose to synagogue

BALTIMORE — Three swastikas and the words "Go Home" daubed on the entrance path of a synagogue in Montgomery County just before it was to be dedicated didn't affect the dedication as a Torah was carried from its previous home at a Jewish

community Center in Rockville.

The congregation had waited eight years for the new synagogue against local opposition on grounds that it would lower property values, increase traffic and disturb the peace.

## Cloning

Continued from page NAT 1

womb would be human if it fulfills either of the other two criteria — knowing right from wrong or being able to breed with another human being. After all Adam and Eve were considered human even though they were not born from a human mother.

## Editor's Chair

We are the only Jewish paper in America that is being penalized by the Jewish National Fund which has placed a full-page ad in every other one, most much smaller than ours, but not in the P-O. We seem to deserve such treatment according to JNF officials for publishing a news account that the organization was not applying the funds it raised to the purposes for which they were being collected. Before publishing the accusation by a nationally-recognized publication in the field of fundraising we requested a response from the JNF which was not forthcoming.

Plus the P-O is the only newspaper in the world that has its own JNF forest in Israel, the \$10,000 having been raised from our readers to honor our three major columnists who had gone on to their reward.

In fact Mendel Fisher who seems by comparison to have been an honest JNF official once invited us on a trip with him to Israel, which we

will never forget even though we've been to Israel several times.

As to the Zionist background of The P-O we were placed on the reception committee by Theodore Herzl's secretary when Jabotinsky, the late world Zionist leader, made his first trip to the U.S. So our exclusion in this instance by the Jewish National Fund is, in fact, an honor. We don't blame Mr. Lauder, who is a world Jewish leader, but we do blame those in the JNF New York office and we do insist that we receive an apology.

Incidentally one of our sons served three years in the Israeli army and another now lives with his family at Kfar Habad, which if some readers don't recognize its background, is Lubavitch.

And our third son delivered a scientific address at the Weizmann Institute not too long ago.

We believe we deserve an apology.

## In Britain too, same attempts

LONDON — Great Britain's Jews have their own device for bringing the young people to synagogue services as compared to similar efforts in the U.S. but with a different locale. Here 30 young professionals were invited to the home of Rabbi Andrew Shaw and his wife, Gila.

Committee chairperson Nicole Hackenbroch said "the success of our first event exceeded all our expectations. The combination of good food, good company and a traditional Friday night environment was a resounding success."

Meanwhile Chief Rabbi Dr. Jonathan Sacks called on the new minister of Newbury Park Synagogue to build a community "full of young people so that our ancient faith becomes young again through our children."

## Terrorist's Jewish girlfriend dies

TEL AVIV — Angelice Yosefov, 22, the Jewish girlfriend of accused Palestinian terrorist Ziad Kilani, should spend a number of years in jail as the Tel Aviv District Court indicted her on charges of abetting murder, abetting the planting of a bomb, etc.

She is blamed for three terrorist attacks. Her mother said that she herself had com-

plained to the police that Kilani had kidnapped her daughter.

According to the indictment, Yosefov became romantically involved with Kilani about whom at one point she complained to police that he had beaten her but recanted when brought face to face with him in the police station.

## March driest month in years

TEL AVIV — The driest month of March in more than 40 years is blamed for the water shortage that has led to allocation of water for agricultural purposes in 50 areas. The potable water shortage for 2001 is estimated at 475 million cubic meters.

Water Commissioner Shimon Tal expressed disappointment that a ban on watering gardens for three years and 10 percent cuts in water use by industry and agriculture did not receive immediate approval.

## Fleisher wins only \$54,400

SCOTTSDALE, Ariz. — Bruce Fleisher was five strokes off the lead at the Senior PGA here so he won only

\$54,400 for three days of golfing. Doug Tewell's 265 won the day and \$255,000.

## How To Kill A Business In Ten Easy Steps

1. Don't advertise. Just pretend every body knows what you have to offer.
2. Don't advertise. Tell yourself you just don't have the time to spend thinking about promoting your business.
3. Don't advertise. Just assume everybody knows what you sell.
4. Don't advertise. Convince yourself that you've been in business so long customers will automatically come to you.
5. Don't advertise. Forget that there are new potential customers who would do business with you if they were urged to do so.
6. Don't advertise. Forget that you have competition trying to attract your customers away from you.
7. Don't advertise. Tell yourself it costs too much to advertise and that you don't get enough out of it.
8. Don't advertise. Overlook the fact that advertising is an investment in selling — not an expense.
9. Don't advertise. Be sure not provide an adequate advertising budget for business.
10. Don't advertise. Forget that you have to keep reminding your established customers that you appreciate their business.

You decide... it's your business in good times or bad.

## End violence, Arabs told if talks are to resume

**JERUSALEM** — Told by Prime Minister Sharon that violence by the Arabs only served to strengthen the nation's resolve, there was little indication of resumption of talks as of Monday of this week.

Sunday was like every other day as there was an explosion near an Israeli army checkpoint in the West Bank.

Earlier the Israeli army had bombed Palestinian targets in the northern Gaza Strip, with four Palestinians suffering moderate shrapnel wounds.

Prospects for a resumption of talks seemed bleak as of Monday as Israel has insisted that the Palestinians stop attacks before restrictions can be eased and peace talks resumed.

Jordanian Foreign Minister Abdul-Ilah Khatib was to meet with Prime Minister Sharon and Foreign Minister Peres to promote a Jordanian-Egypt plan aimed at defusing hostilities with the PLO.

Israel's position is that it will hold talks only on how to end the fighting not on resumption of the peace process or any Israeli concessions connected with it, claiming that it would be awarding a prize for violence.

Islamic militants have set off nine bombings since the fall, killing 14 Israelis and wounding more than 100.

Hamas claims it had seven volunteers ready to carry out more suicide bombings.

## From convert to rabbi; from Indy to Texas

By MARVIN J. MIGDOL

**DALLAS** — What do you call a person not born Jewish who comes to embrace the Jewish religion? Convert? Jew by choice? Ger? (biblical term for a form of resident alien). How about "Rabbi?"

Rabbi Geoffrey W. Dennis, spiritual leader of Congregation Kol Ami in Flower Mound, doesn't much care about what you call him. He mainly cares about people's inclination to learn and desire to get more involved with Judaism. His Reform congregation has grown to over 100 families, especially making a major impact on Jews and prospective Jews in Denton County, Texas.

When I started this assignment I thought Dennis was just a maverick, a rare breed. I had heard of Jews becoming nuns and many accounts of born Jews being ordained ministers by Protestant denominations. But Christians just don't become rabbis, especially if they grow up with piety. Wrong!

First, I phoned Rabbi Peter Schakman at the Union of American Hebrew Congregations, New York City. Schakman, director of the department of small and new congregations, told me there was a physician in his own Hebrew Union College class of 1989 who was a convert. He guessed that there has been at least one Jew by choice in each graduating class at the Reform seminary in the past 10 years. But wait, Dennis said that in his graduating class of 30 there were three who were not born Jewish.

He grew up in Albuquerque within his Lutheran family. His mother was especially devout. Dennis recalls needing his pastor with difficult questions during his study for confirmation. From an early age, he could not connect well with Christianity. He made his way to Congregation Albert, where Rabbi Paul J. Citrin had a major influence on his conversion at age 23, a year before Dennis got married. He met Robin while at the University of New Mexico. She worked as a secretary in the religion school. Her father was a convert to Judaism.

Before choosing Judaism, Dennis studied Sikhs, Taoists, Buddhists and American Indian religions. He read *Basic Judaism* by Milton Steinberg during college and sought more Jewish literature at the temple library.

He earned undergraduate degrees in secondary education and history and another in nursing. Dennis worked as an R.N., concentrating on critical care and hospice work. He counseled mentally ill children before getting into nursing. The rabbi laughs that when he visits congregants in the hospital and they tell him about their illness or surgery, "I really do understand all the details."

Dennis's mother struggled with his change of faith but it became less painful over the years. She died in 1986. His father

*Continued on next page*

## Modern magic allows walk through past

**MOUNTAIN VIEW, Calif.** — When Israeli President Moshe Katsav and other dignitaries inaugurated the subterranean Ethan and Marla Davidson Center in Jerusalem Tuesday, it marked yet another visitor center's use of dazzling visualization technologies in world-class museum settings.

The Davidson Center lies within an excavated, beautifully restored underground complex at the entrance to the Israel Antiquities Authority's Archaeological Park, one of the largest, most significant archeological sites in Israel.

A highlight of the facility is a real-time virtual walk-through of the Herodian Temple Mount as it looked before Roman troops destroyed it about 2,000 years ago.

Twenty-four feet below the pavement, visitors enter a dramatic 35-seat theater featuring a wide screen. With a host archeologist there, images generated by a visualization system take the group on a free-roaming walk through a city no one has seen for nearly 2,000 years — the Jerusalem of biblical times. Based on ques-

tions and interests from each new audience, the host manipulates the spectacular images, the ability to zoom in and out and the direction of the walk.

The display was developed jointly by the Israel Antiquities Authority and the University of California Los Angeles Urban Simulation Team.

"It's amazing to be able to walk through something that hasn't existed for 2,000 years and realize how monumental these creations were," says UCLA urban simulation team Laboratory Director Bill Jepson.

The Jerusalem Archaeological Park includes such sites as the Mount of Olives, the south Temple Mount wall and the City of David. The Davidson Center includes rooms containing maps, drawings and models of antiquities. In addition to the visualization system, a pair of workstations with high-resolution digital flat-panel displays enables visitors to access images and information on the park's website.

The website is [www.ust.edu/ustweb/projects/israel.html](http://www.ust.edu/ustweb/projects/israel.html).

## Greenberg speaks on homosexuality

**CINCINNATI** — "All God's Children: Homosexuality in the Jewish Community" will be the subject of a talk by Rabbi Stephen Greenberg at HUC-JIR on Wednesday, Apr. 25. Rabbi Greenberg, who is the first openly gay Orthodox rabbi will share his personal journey and thoughts on how the Jewish community might reinterpret classical Biblical texts to ensure the inclusion of gay men and women in congregational life.

His appearance is part of a two-day event sponsored by the Jewish Family Service's gay and lesbian task force. He will meet privately with



Rabbi Stephen Greenberg

HUC-JIR rabbinical students and local Jewish educators and then attend a private dinner with community leaders.

## New movie is opposed

**LOS ANGELES** — The new movie, "Believer," about a young Jew who becomes leader of a virulently anti-Semitic Neo-Nazi gang and kills himself when his Jewish background is revealed is the center of some opposition.

The Simon Wiesenthal Center has been criticized by its film director for allegedly jeopardizing a distribution deal. Rabbi Abraham Cooper, associate dean of the Center, denies the charge, claiming that Paramount Classics had decided not to distribute the prize-winning film for unrelated reasons.

The film won the grand jury prize at the recent Sundance film festival.

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## Obituaries

### Boykoff, pro star, dies of lung cancer

SANTA MONICA, Ca. — Harry Boykoff, who excelled in pro basketball in the days when Jewish stars ruled the roost, died at the age of 78 of lung cancer. He played for St. John's University, which he

led to the NIT title.

He served in the Army despite a 4F classification.

He played pro ball, earning as much as \$15,000 a season, a high salary at the time.

### Jacob W. Getzels taken by death

CHICAGO — Jacob W. Getzels, whose research on creativity helped define measures of intelligence, died at the age of 89. A member of the faculty of the University of Chicago for half a century, he wrote four books and many

articles and one that he co-authored that challenged the accepted theory of creativity and intelligence by showing that some children who did poorly on I.Q. tests often earned good grades.

### Stephen S. Kahn, Dallas oilman

DALLAS — Retired oilman Stephen S. Kahn died at the age of 100. An arts philanthropist, he was a major supporter of the Dallas Symphony Orchestra, Southern Methodist University and the Dallas Museum of Art.

A successful investor in oil who also was in the cotton business, he gave \$6 M. to the Dallas Symphony last year.

The Golden Acres Home for the Jewish Aged was named a beneficiary in his will.

## In Recognition

Rabbi Sheldon Zimmerman, former president of the Central Conference of American Rabbis, has been named executive vice president of Birthright Israel USA, Inc. based in New York.

Rabbi George Bernard, the longest serving pulpit rabbi in Cincinnati, was honored on the occasion of his 25th year serving Northern Hills Synagogue, Cong. B'nai Avraham.

What made news for Heritage Southwest Jewish Press last week was the fact that candidate Steve Soboroff for

the mayoralty is "unabashedly Jewish." He believes the Jewish vote can win the election for him but he must finish in the top two to qualify for the June runoff.

Rabbi Michael Oppenheimer will become bar mitzvah at Suburban Temple Kol Ami, Beachwood, Ohio, at services Sunday, May 6. For the occasion he is providing his own rabbi, his daughter, Rabbi Rachel Rembrandt. He explained that he grew up in a temple in which bar mitzvah was not celebrated.

### 3000 Jewish kids visit Auschwitz

NEW YORK — Some 3000 Jewish high school juniors and seniors from 35 countries will make the two-week trip to Poland and Israel retracing the steps Holocaust victims were forced to take from Auschwitz to the gas chambers of Birkenau.

The students spent six weeks preparing for the trip which will take them to the Warsaw ghetto and cemetery before leaving for Israel.

### When Viagra isn't kosher

TEL AVIV — What effect the ruling that Viagra is not kosher for Passover could obviously not be estimated but Dr. Alexander Olshinitsky said he did not think everyone would consider the news bleak.

"During Passover it's a good excuse for the woman who is usually tired from shopping and cooking. Sex is often the last thing in her head," he said.

### Paintings get owners \$1/2 M.

LONDON — The heirs of Leipzig publisher Dr. Gustav Kirstein will receive substantially over 1/2 million dollars as a collection of 54 Max Klinger artworks, recovered by the World Jewish Congress, were auctioned at Sotheby's. The World Jewish Congress succeeded in getting the return of the Kirstein collection from a Leipzig museum.

## Indy to Texas

*Continued from prev. page*

was more of the "whatever makes you happy" mold. Although his father never understood why he would forsake Christianity to become a Jew, he was more accepting. His father died in 1996.

"I felt like I had been a lost soul who found a place to come home," he said.

Dennis especially liked Judaism's emphasis on moral responsibility and personal accountability. The Jewish community, culture and customs were much to his liking. There was no one thunderbolt event that brought the conversion. He said it was a gradual process of explanation, study and gaining more understanding.

We remember in "Fiddler on the Roof" there were two dreams that had major effects on Tevye's future. Robin had a dream she interpreted to mean that he should attend a seminary and become a rabbi. So after earning a Master's degree in Hebrew literature, he spent five more years becoming a rabbi at Hebrew Union College in 1996.

The Dennises took the first year living in the old part of Jerusalem. Their first son, Avi, was born in the fifth year. Micah appeared two years later. The rabbi is 41.

Today, Dennis is almost bombarded by Christians who think they might want to become Jews. He follows the Talmud's teaching that makes a rabbi's first obligation one of discouraging the would-be convert. A typical conversion class has 30 members, about half of them men. Circumcision is a requirement. Unlike more traditional segments, Dennis is gentler and doesn't go for the chopping block. A mere of the ceremonial drop of blood from the penis suffices.

Before coming to North Texas, Dennis served three years as the assistant rabbi at Indianapolis Hebrew Congregation, his first full-time job after rabbinical school. The Reform group had around 4,000 members. He developed an educational program for attorneys titled "An Introduction to Jewish Law." Forty-six attorneys attended the session. He also developed a Purdue University-sanctioned college credit Judaism survey course.

In July 1999, Dennis became the first full-time rabbi at Kol Ami. He was invited into the Lewisville/Flower Mound Ministerial Alliance. He squirmed a little at meetings when all prayers were given in the name of Jesus.

The Alliance had nearly 100 members and Dennis did not alter his view that all religions should be honored. This caused some static. However, it recently became election time for the Alliance and none of the Christian clergy were eager to take on the responsibility of president. Guess who they chose? The one Jew!

Congregants may serve on 11 different committees from the building committee to Tikkun Olam (repair of the world), which coordinates charitable activities and mitzvah projects.

I asked the rabbi what percentage of his congregants were not born Jewish. At first, he guessed 20 percent. Then I started reading names from the temple committee list and he upped that to 40 percent.

Dennis said that he enjoys a small congregation and likes knowing the names of all of the congregants.

The congregation has outgrown its building, formerly a Lutheran church. Sometimes the congregation needs to share space with the First Baptist Church, a neighbor. The rabbi estimates that there are 600-700 Jewish families, totaling around 2,100 Jews, in Denton County.

Dennis was in his 30s when he decided to become a rabbi (following his wife's dream). He has not been content just to lead a congregation, but he also teaches Jewish Studies at The University of North Texas in Denton. In addition, he serves as an unofficial Hillel adviser to UNT students. The rabbi says that approximately 30 of the estimated Jewish population of 350 at the campus attend some Hillel activities.

He estimates that of all the colleges in North Texas, UNT has the most Jewish students—even more than SMU.

In Flower Mound he developed a shabbaton called "Putting Last Things First: Jewish Perspectives on Dying and Death," cosponsored with Denton Regional Medical Center.

His role also includes counselor, communal organizer, journalist, event planner, custodian, music director and chief bottle washer.

The rabbi is a very warm, sensitive innovative *mensh* with endless energy and total commitment. He is a visionary.

Since his conversion, Dennis says, "This was the place where I felt I was speaking to God face to face," he said. "The conversion process felt so right. I felt like I had finally come home."

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# Jewish Theater

## Out of hiding

By IRENE BACKALENICK

"Hiding from myself and who I really was—was the central act of my life," says writer/editor Daniel Asa Rose, whose fine new book



"Hiding Places" is now in the bookstores.

"Hiding is a human issue, not just an ethnic issue," Rose told a Jewish audience recently at the Actors Temple in New York City. "We all feel out of place some time in our lives. We all need to take solace in the shadows."

Rose, recently-named arts and culture editor for the Jewish Forward, is a writer of novels, short stories and articles. Earlier books to his credit include the novel "Flipping for It" and "Small Family with Rooster," a collection of prize-winning short stories. But this, his most recent work, is a personal memoir.

"Hiding Places" grew out of Rose's European journey in 1988 with his two young sons (Alex was 12 and Marshall, 7, at the time). It was a critical time in his own life, having just been divorced.

"I found myself taking stock of my life," he recalled. "And I was very much focused on my sons. I wanted to introduce them to Judaism, meet the larger family in Europe, and discover the context from which we came. I wanted to teach them to put our woes into perspective, to see that if you have a great deal of luck and pluck, you can survive."

But there was another reason for the one-month European sojourn. He wanted to seek out the places in which their relatives had hidden from the Nazis. It was there, in Belgium and France, that his mother's family, the Morgans, had lived and worked as diamond merchants. Tracking down elusive relatives and gaining their trust was difficult.

Undoubtedly, his outspoken, precocious sons helped pave the way. The wary, secre-

tive relatives responded to the boys. It became a journey of discovery and self-discovery.

"We had amazing experiences, which quickly became experiences larger than ourselves," Rose recalled. "Things fell into place again and again. There was something mystical going on."

For instance, the reclusive Jacob Pesach Morganstern (who renamed himself J.P. Morgan) initially refused to talk, but ultimately gave his invaluable journal to Alex. It proved to be a road map, a veritable guide. "We found amazing places," Rose said. "We found a temple called the Arashi Schul that incredibly managed to stay open in Paris throughout the war. They always kept a minyan going and had an escape route out through the back."

There were scary moments as well, as when the Roses found themselves lost, wandering through a concentration camp in southern France in the middle of the night. What was the consequence of the trip? How did it affect the travelers? Both sons are now on spiritual journeys of their own, "which involves a lot of Jewishness," says Rose.

"My son Marshall (now a student at Vassar College) is a photographer. He has a wonderful eye, and I think was very influenced by the trip in the way he looks at the world. He's a solid kid, with great spunk and bravery — which he exhibited on the trip... Alex is the reader. He is always putting things together and being academic. He's now a short-story writer and filmmaker."

As for Rose, the experience helped to thrust him forward, in a sense preparing him for his post at the Forward. With the newspaper's changing of the guard six months ago, Rose was appointed cultural editor. When J.J. Goldberg took over, the paper moved away from its conservative position toward a more progressive policy. "It's amazing to find myself cultural arts editor, and I love exploring this material," Rose says. "It's more exotic than Tibet," says the one-time travel writer who has journeyed across the world.

It was inevitable that Rose, the writer, would turn the Eu-



Daniel Rose

ropean trip into a book, but he didn't do so easily. Rose complicated the project by interweaving recollections of his own childhood. Growing up in a small Connecticut town, he had had his own need for hiding places.

"I was brought up in an assimilated household, culturally Jewish, but very WASPy. We were just about the only Jewish family, kind of the Jewish mascots, in town," he recalled. "When our Jewishness came up, I was embarrassed, for no reason I could put my finger on. I had a lot of ambivalence growing up, and it caught up with me in the late '80s, during my divorce."

The book proved an enormous challenge and would take ten years to germinate. Rose had serious self-doubts as he faced the writing.

"Who was I to make comparisons with my safe life to the horrors of the Holocaust? And who was I to bring these American kids to face the world's worst tragedy? But I also knew there was a lot of humor to be mined, though I had to walk a fine line, not to spill over into bad taste. To include the kids — to bring that kind of irreverence to the material, but at the same time to do honor to the Holocaust and to the memory of our people."

Was Rose tempted to fictionalize the work?

"I did combine some of the relatives, and I shortened details about the trip," he said. "I did a lot of tidying up and piecing of the narrative. In that sense I used my skills as

a fiction writer. But I was always true to the essence and the spirit of the story."

With the book completed, Rose faced harsh criticism within his own family. His son Alex disliked the way the book came together. And his father, Dr. Gilbert Rose (a noted Connecticut psychiatrist) did not appreciate the exposure.

"I talk about the Connecticut life, and in many ways it was an indictment of my parents," Rose admitted.

Today Daniel Asa Rose is embarked on a new life. He still lives in an old farmhouse in the Boston area that he purchased right after graduation from Brown University. And he is remarried (to literary agent Shelley Roth), and is the father of two more sons, aged 2 and 5.

"I am doing it again in lots

of ways," Rose says, thinking back to earlier days. He commutes weekly to the Forward's New York offices. "I come in Wednesday morning and return to Boston Friday, with a challah," he says. Is he more comfortable today with his Jewishness? Does he still feel the need for hiding places?

"Culturally, it's stronger and stronger," he says. "My wife and I bought a new mezuzah and put it on the front door. That says something, doesn't it? My grandfather's was always on the back door. Maybe I didn't want the UPS man to know. To me it had meant I was putting my life in danger, coming out of hiding... But now we light the candles every Friday night, and we've just joined a temple."

Continued on page 7

## Actors' temple thriving off Broadway

By IRENE BACKALENICK

Congregation Ezrah Israel is popularly known as the Actors' Temple, and with good reason. Located just off New York's Times Square, in the heart of the theatre district, it has attracted actors since its beginnings in 1920.

Sophie Tucker, Al Jolson, Edward G. Robinson, Shelley Winits, Eddie Cantor have all worshipped within its hallowed walls.

"They all hung out here," says the Temple's Rabbi Noach Valley. "Every major event in their lives was celebrated here. Tradition was important to them."

Even today, the actors come — from the young people struggling to make their names off-Broadway, to the well-established performers, to the Really Big Names. Not that you have to be an actor to attend services. It's a diverse, democratic congregation.

"We are an egalitarian Conservative synagogue, and whether you are a knowledgeable Jew or one who knows little, we believe you will find us to be welcoming and inspirational," says Rabbi Valley.

It is true. The little building tucked away on 47th Street, just off 8th Avenue, has a warm, inviting air. And no sooner do you enter than you are welcomed by the rabbi and members of the congregation who are hosting the evening. And there's always something going on at Congregation Ezrah Israel.

Most recently author Daniel Asa Rose (who is the Jewish Forward's Arts and Culture Editor) spoke about his newly-published book "Hiding Places." The book depicts Rose's historic journey through France and Belgium. There Rose and his two young sons sought out the places their relatives had hidden during the Holocaust.

It is indeed a synagogue with a busy schedule, with night classes, lecture series, pre-holiday Sunday workshops. This is all in addition to a regular schedule of Monday through Friday morning and evening services, and Shabbat service on Saturday morning.

In short, they are getting out the message. Judaism, in a very meaningful form, is thriving in the heart of Manhattan's theater district.

# As I Heard It

## Piket's creations worth hearing

By MORTON GOLD

I once wrote that "we live in regressive times" with regard to the music sung in the temple or synagogue. There were two catalysts that led to



this column — a new CD I received and a "melody" I recently sang to the text of "K'dodo molay olam."

This latter tune in 6/8 time is more fit for use in a hurdy-gurdy or perhaps a merry-go-round than it is for proclaiming that the "whole earth is filled with His glory." Sadly, this ditty is widely used and I have heard it used before, usually sung by visitors from "away." (Anywhere from out of state.)

There was a time but a brief century ago when temples employed real composers to create music for Jewish worship. People like Freed (who wrote much more than the too oft sung V'shamru), Helfman and J. Piket. Piket? Frederick

Piket. There is a new CD "The Synagogue Music of Frederick Piket: Twenty Fifth-Yahrtzeit Commemorative Recording."

"Due to the shift in synagogue musical taste over the past twenty years" writes Cantor Steven Pearlston, "his (Piket's) music and the music of other 'serious' synagogue composers is sadly neglected today, and the synagogue lullaby are not exposed to it." Truer words were never written. The litmus test these days is: are the tunes "catchy," can the congregation readily "pick them up" and sing along? The truth is that this idea matters little if at all. It also matters not at all if you like the music.

This may be a bit strong, to be sure. What really does matter is that composers who know their craft ply it in the synagogue. As long as their intentions are honorable, music of worth, greatness and beauty will be created, music that reflects the spirit and meaning of the texts used for worship. One of these creative talents surely was Frederick Piket, who plied his craft at the Free Synagogue (Reform) of Flushing, N.Y. It is to the everlasting credit of that temple that they produced this CD which reflects the

quality and variety of Piket's output.

While it is true that Piket came to writing music for the synagogue from the vantage point of a composer of serious contemporary music, and instrumental music at that, there is nothing unvoiced in his vocal or choral writing. One criticism that can be leveled at his sacred music is that he did not make use of traditional synagogal *nusach*. It is on this point that trained composers who are not "shul Yidn" (roughly translated here are synagogue oriented worshippers) or cantors have to agree that they disagree. The great 19th century composers did not stray far or at least very far from *nusach* in the first place nor from the harmonic point of reference of Mendelssohn.

Piket's music is that of the 20th century. It may be harsh, reflective or joyful, etc. but whatever it is, it surely is music of our time. As for not working within the confines of traditional *nusach*, Piket demonstrates that one can be true to the Jewish soul, write first rate music for worship (or concert hall) and not utilize the traditional modes. Besides, what is regarded as tradition today is the codified practice of what was new at one time.

Rather than listen to the hurdy-gurdy tune used for *K'dodo Molay Olam*, or other ditties of this kind, does not the text we read deserve better? What is "traditional" about this tune or others like it?

Piket's music is but one creative soul's attempt to give our "word" the expressive beauty and power it deserves. There are 24 selections on this disc. Since the P & O is a newspaper and not a music journal and this column is getting longish as it is, I will confine myself to discussing the first seven selections.

The first composition on this disc is a setting of "Ma Tovv" and it comes almost as a revelation. This is without a doubt one of the most beautiful and heartfelt settings of this text that I have ever had the privilege of hearing.

This setting is reflective, elegant and distinguished. This is what the problem is right here. People who are in a position of synagogue/

temple leadership want their music to appeal to pre-teens whose tastes are not yet formed or to their parents who frequently know less about music than their children. It is as if our leaders are saying, "If you want to hear good music either go to a concert hall or perhaps to some cathedral." At one time you could hear good Jewish music in select temples, but with rare exception this is no longer the case.

This setting of *Ma Tovv* is so beautiful, for the life of me I cannot understand why it is not performed more. As a composer myself (who has several settings of *Ma Tovv*) I do understand why: nobody cares much. People really want hurdy-gurdy music. They want challah, cholent and hoopla, that's why. And if that's what they want, that is what they get.

The second t'filah is a setting of "L'cha Dodi." One can feel the excitement from the start, indeed "Let us come out to meet the Sabbath." The recitative is not far removed stylistically from that of another 20th century composer, Arthur Honegger. This setting will never be used for "congregational" singing, but it is a fine setting of this text.

The third "cut" is that of the "Kaddish." This is not your everyday setting of this text. Piket has an uncanny way of getting to the heart of the spirit behind the meaning of the text and expressing it in his music. This setting may not be everyone's cup of tea but one cannot deny that it is moving and expressive.

Cuts three and four are settings of "V'ahavta." The first is essentially declamatory in style with brief choir interludes in the manner of an Orthodox choir giving the cantor a brief breather! (There the similarity ends!) The harmonic context is anything but "traditional." The last phrase however "Ani Adoshem Elohechem" sounds to me as "traditional" as can be. The second setting is more choral than the first and while it is effective, personally I prefer the first.

Cut No. 6 is a setting of "Mi Chamocha." It seems Mr. Piket had several sides to his musical persona. If the style of the *V'ahavta* is stern, forbidding,

i.e. "biblical" then the other side is the more earthy, joyous (accessible) style of this *Mi Chamocha*. Tellingly, this setting comes from his "Friday Eve Youth Service." Now this is music of distinction that is worthy of being performed for our youth. Observation: there is not even a hint of a tinkle for a guitar!

The seventh "cut" is a setting of *V'shamru*. For Piket this is as close as he gets to creating something that may be thought of as traditional. This setting, like the *V'ahavta* and the Kiddush comes from a large body of work called the "Seventh Day." This music and many other of his pieces are published by "Transcontinental Music Publications." Others are available through "New Horizons Music Publications."

There is little point for a composer today to create music for the synagogue/temple. Unless perhaps it is a vehicle for a virtuoso (Orthodox) cantor, or an "upbeat" shock type of piece for use in either a Conservative or Reform temple, why bother? If this all sounds pessimistic, you are correct. This however is my assessment of how things are today.

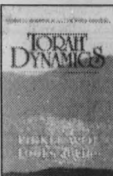
There are many young and not so young Jewish composers today. There is little incentive for them to turn their talents to writing serious work for Jewish worship.

I recently gave the 14th annual concert of my own music here in Rutland. For this community there was a large audience, SRO in fact. Most of the audience, sad to say, was not Jewish. The way things are is all too frequently as follows. If there is a decent chorus and its director decides he wants to perform "something Jewish" to balance things off, he/she will usually dust off Bloch's "Sacred Service" or if he is a bit more adventurous, Bernstein's "Chichester Psalms." That is it.

Mr. Piket is only one of many composers who were moved to create music for Jewish worship. He was the organist and music director of a large temple and was encouraged to create. The forces available to him were modest. These included a professional

Continued on page 10

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# Israel's Silicon Valley

By ROCHELLE FURSTENBERG

"There's an old joke that all you need to make a small fortune in Israel is to begin with a large fortune," remarks Zvi Schreiber, managing director of research at VerticalNet Solutions in Jerusalem. But today, asserts the scholarly-looking Schreiber, many Israeli high-technology companies have disproved this proposition. And his expansive offices – tastefully decorated and boasting a gym and Jacuzzi – indicate that the 37-year-old has not exactly lost a fortune.

In 1998, Schreiber founded Tradeum and by 1999 had brought in Zev Laderman, an Israeli business professional living in San Francisco, as chief executive officer; Schreiber became chief technical officer.

In March 2000 they were bought by the American VerticalNet Solutions to the tune of \$400 million. Schreiber, one of the bright young men in Israel's new economic elite, grew up in Jerusalem and England, received a B.A. in mathematics from Cambridge and a doctorate in computer science from London University. He returned to Israel and established Tradeum, focusing on Internet programming for industrial buying and selling. "[The] Internet allows for a new kind of dynamic trading environment," he says.

Schreiber's story reflects the typical Israeli start-up. He began with an idea, and for 18 months he and his staff labored day and night to make it work. He found investors and traveled abroad 200 times in one year. The intense work culture is characterized by men – there are few women to be found in these start-ups – in jeans and sports shirts living on take-out food.

"Work is addictive; people often don't know how to set boundaries," says Yonatan Ya'ari, a high-level technology executive, whose company's stock is traded on the American exchange. "But the mentality fits the Israeli mind-set. It's informal; there's a lot of improvisation.

"The atmosphere is one of an elite commando unit, with its tremendous sense of group solidarity: Be the first to jump. And if a start-up is successful, then people become infected with [its] success."

One of the first to make it big was Mirabilis. Four young men in their 20s; two of whom hadn't even finished high school, created a brilliant program for surfing the Internet. They distributed it to 12 million users and were bought by America Online for \$407 million. The group that has broken the record – bought out by Lucent for \$4.5 billion – is Chromatis. Rafi Gidron and Orni Petruschka's brainchild developed as a way to expand communication channels adapted to receive higher frequencies.

Ya'ari explains that things are often just as intense after the first stage, when a company has gone public or been sold. Unlike the old rich, today's millionaire can't sit back and relax. When a larger company buys out a smaller one, there's a fixed amount of cash transferred, but the primary payment is in stock options that can be redeemed only after a period of time.

"In the past the wheeler-dealer businessmen made the money, while today the software engineer waits to share the wealth," says Ya'ari, who is nevertheless well aware of the stock analysts who can decide the stock is worth less than originally

believed.

"Ostensibly, high-tech Israelis are working for money, to become the new multimillionaires," he adds. "But equally important are the quest and the sense that 'if they can do it, I can do it.' It's a continuation of Israel's pioneering spirit."

Even though the ultimate financial reward might compensate for absentee partners and fathers, the wives of these wizards have a difficult time managing family affairs on their own. Risa Beeri, a rehabilitation psychologist, tells of a friend who was depressed and gained a lot of weight. "Finally, she demanded that her husband stop traveling, and things began to straighten out," she says.

"My wife was very supportive," says Schreiber, "and since we're traditional, at least we had Shabbat reserved for the family. However, in those first 18 months it was manic, all-encompassing, and there was a great sense of creating something from scratch. But it was also a huge roller coaster; for a short time in the spring of 1999 it looked like we wouldn't get another round of financing. That would have meant the end. But once we convinced some venture capital people that it was good business, the other investors started lining up."

For every start-up that succeeds, at least 15 go under. "But until recently," says Schreiber, "Israel, like Silicon Valley, has been fertile territory. It has that special combination of entrepreneurial spirit, technical skills and venture capital."

Today, investors all over the world are more cautious about the Internet. Particularly in Israel it is felt that the security situation might frighten away venture capital. Israeli brainpower, however, is still much in demand.

There is a striking difference between the young high-tech rich and Israel's older millionaires.

"The new elite is not part of the old-boy network of wealthy families," says David Rosenberg, who is writing a book on Silicon Valleys around the world, to be published this year by Pearson. "More important, the old system was very closely tied to the government, depended on it for subsidies, tax breaks. The high-tech industry has little, if any, of that approach." He sees the new generation as international, independent and still unknown to the public.

The old rich - whose names are often household

words - include the Eizenbergs, Dankners and Ofers, many of whom came to Israel in the 30s, 40, and 50s, and developed local businesses. The Strauss Dairy, for example, began with Richard and Hilda Strauss, who fled Germany in 1936, settled in Nahariya and started with a few cows. Today Strauss-Elite, retaining its family character under the leadership of the children, Michael Strauss and Raya Strauss Ben Dror, is one of Israel's largest food concerns and boasts an expanding market in Europe. Recanati, bankers from Salonika who established Israel Discount Bank in 1935, is another old family.

Until the 1980s, most of the economy was centralized under the Israeli government and the Histadrut-workers Union. According to Daniel Maman, Hebrew University professor of sociology, the business elites had always sat on the directorates of public companies with bank executives and political leaders and participated in the economic forums that influenced the finance ministry's policies. It was natural then that when the privatization process began in 1985, and government and Histadrut holdings were up for sale, the rich would become richer.

They had the money, the information and the connections to buy up the holdings. The Dankner and Arison families bought Bank Hapoalim, while the Ofer brothers, together with Mosie Wertheim, bought Mizrahi Bank.

"There are around 11 holding groups, many connected to specific families, which control two-thirds of Israel's gross national product," says Maman.

The army was also an incubator. After 1973, France refused to sell arms to Israel, and Israel decided it must create its own military industries. By 1980, 25 percent of arms were made locally. High-ranking military officers used their knowledge and connections to become manufacturers and sell to the Israel Defense Forces and abroad. Many made fortunes.

In today's army, says Rosenberg, "Young men form lifelong connections in the elite technical units. These often become the basis for founding partnerships in start-up companies."

The IDF also develops a mind-set that serves start-ups well. "They're often thrown a problem and told

*Continued on next page*

# Silicon Valley

Continued from prev. page  
to solve it," points out Ira Cohen, a high-tech financial officer. "And they learn to look at it from all angles, struggle with it. This is the source of the vitality of the new groups."

"The older rich have money to back them; they're not as desperate. But they're also not as creative; they call upon friends

to solve their problems."

"The old industrial establishment is trying to cash in on the high-tech boom, but they are trailing it," says Rosenberg. But will the bubble burst?

Rosenberg feels the world is witnessing a cyclical downturn after a period of overinvestment. He warns that Israel must establish a coherent

policy regarding taxes, labor and infrastructure.

"There is growing competition from other countries like Ireland," he says, "and Israel can't afford to be lax," espe-

## M. Gold

Continued from page 6

mixed quartet, a cantor and the organ for accompaniment. It has taken more than 25 years after his death for the present cantor of his temple, Steven Pearlston of the Free Synagogue of Flushing to get this CD of his music produced and examples of Picket's music created over several decades of work.

I hope that I have aroused in some of my readers an interest in Picket and the incentive to listen to some of his music. Cantor Pearlston is an excellent musician and possesses a fine lyric baritone.

The choir, Karen Grahn, soprano; Robin L. Frye, mezzo-soprano; Benjamin Bryant, tenor; and Robert Mobsby, baritone, are an excellent group singly as well as collectively. Picket's music requires first rate musicians and singers and doubly so for the cantor.

Mr. Robert Barrows is a superb organist and accompanist. The enclosed booklet is informative and gives the highlights of Picket's creative life as well as English translations of the Hebrew text. There are many fine photographs of his temple in the booklet as well.

If anyone is interested in obtaining this fine CD, call: 718-961-0030. Other selections on this CD include the following: Yism'chu, two settings of a Silent Prayer and May the Words; Kiddush; Lo Yoreu' Two settings of Etz hayim; Hiri; Esa Enai; Tovv L'oneha; Al het; Adohai Ma Adam; Un'tana Tokef; B'rosh Hashana; Hayom T'amtenu; and Ahavas Olam. I am grateful to Cantor Pearlston for sending this CD to me. Up to this point, I am ashamed to admit, Picket was merely a name I knew. Now I can take pride in knowing some of his music.

For a composer such as myself, it is comforting to know, while our numbers are few, we are not alone. Some of us, like Picket have reached the musical heights.

Dr. Gold may be reached at: 12 Avenue B, Rutland, VT 05701 or by e-mail at: DrMGold@juno.com.

cially since in Israel "high-tech proportionally accounts for much more of the country's wealth."

It is difficult to estimate how many new millionaires have emerged because it's not only the founders and partners who gain from takeovers and company stocks, but employees who are paid in stock options. If a company does well, its managers and salespeople will also move up the financial ladder.

Young professionals may find themselves millionaires overnight. How do they handle it?

Schreiber and his wife have retained their old lifestyle, though he readily admits it's a great comfort to know there's financial security for his family. "I don't feel it's created any discomfort with old friends. I have the sense that they are happy for us," he says.

"Most people try not to show off," notes Ya'ari. "But... there are people who lose touch with reality, buy estates and

sports cars. There are also couples who don't know how to handle it and get divorced."

"You have to have an identity outside your work and money," says a wealthy industrialist who prefers to remain anonymous. "We haven't yet seen the new millionaires taking up charity in a big way. The Recanatis promote the arts and universities. Stef Wertheimer developed Tefen on the northern border where he encourages start-ups. His outdoor gallery promotes cooperation between industry and the arts."

Until now, the new rich have been single-minded about their work; when one venture is successful they move to another. "But," says Ya'ari, "I see people beginning to ask what it's all about. One friend is talking about teaching poor kids computers."

Who knows? Perhaps the new millionaires will meet the older ones, not only at the stock market but also on projects for helping society. — (reprinted from Hadassah Magazine).

## With The Congregations

### Pulpit changes

Rabbi David Lipper has assumed the pulpit of Temple Israel, Akron, Oh.

The new spiritual leader of Beth Shalom Congregation, Anchorage, Ak. is Rabbi Johanna Hershenson.

Rabbi Andrew Pale has assumed the pulpit of Temple Emanuel, Cleveland.

Greenwich Reform Synagogue, Greenwich, N.Y. has welcomed Rabbi Richard Chapin to its pulpit.

Rabbi Peter Kessler is the new spiritual leader of Temple Ohev Shalom, Harrisburg, Pa.

Beth Tikvah Congregation, Irvine, Ca.'s new spiritual leader is Rabbi Max Weiss.

### Quotation of the week

By RABBI NORMAN KOCH

Pesach comes with an array of stunning messages about life and freedom. Many of them resound regularly within our hearing; others are often lost among the very sounds of the messages we hear.

We hold freedom dear, a precious right we are vigilant to protect for ourselves. We are zealous of the right freedom gives to do as we wish. We are also zealous of the right it bestows to refrain from doing certain things. As it should, freedom gives us a sense of control over our lives.

While freedom gives us a sense of control, it gives us no definition or direction. Pesach gives us guidelines as to Judaism's perspective on the use of our freedom. Chief among those perspectives is that proper exercise of freedom requires acceptance of responsibility. When Moses tells Pharaoh to let the People go, it is always to serve, worship, or encounter God in the wilderness. Not freedom in a vacuum of self alone, but freedom in a context of relationship to God and people.

We know our rights of freedom, but at times lose sight of our responsibilities to freedom. We need to engage each other, within the framework of God, to build our world.

This is true on a global level; the Jewish answer to Cain's questions is yes, I am my brother's keeper. We each bear a responsibility "l'takain olam b'malchut Shadai" — to repair the world within the rule of God.

Not only does Pesach call us to engage in furthering social justice within a society at large, it calls us, as well, to the building of our Jewish People.

Too often we use our freedom not to... as a means of ignoring our responsibility to...! As we celebrate Pesach this year, let us focus on our responsibility to... and use our freedom wisely and well.

The world cries out for our involvement. Temple Shalom cries out for our involvement. When we are not present, our absence undermines others. To use a simple illustration: you wish to say kaddish as you remember a loved one; you go to the synagogue only to find it locked and empty. You see, you were not there when others needed you to make their minyan and now, as you seek a minyan, those undermined by your absence are themselves absent.

We enjoy bounty and blessing; let us work to bring bounty and blessing to our world. Forsake the freedom to ignore responsibility; embrace the freedom to be an active partner in the building of community, nation, and world. — Rabbi Koch serves Temple Shalom, New Milford, CT.

## The meshuggina side of Israel

Reviewed by JUDY CARR

*Jewish Schizophrenia in the Land of Israel*, by David J. Forman. 254 pp. Published by Gefen Publishing, Jerusalem, New York.

This book by a Reform rabbi living in Israel makes you howl with indignation and die laughing. David

Forman chastises the many faults of Israel and does not spare the rod or spoil the child. However, you feel this is done with a genuine love of Israel, and he does not talk as an outsider but as one who truly belongs here.

Continued on page 13

## Misconceptions

### How to love others

By RABBI REUVEN BULKA

*Misconception: There is no obligation to praise others.*

The famous biblical obligation to love others as we love ourselves is more than a pious

It is practically impossible to love others as we love ourselves. But it is possible, even obligatory, to extend to others the courtesies and respect we would expect for ourselves.

This includes avoiding insult or injury and, on the active side, speaking words of praise to others. This gives others a good feeling, the feeling that emanates from being appreciated and acknowledged. In this way, we fulfill the obligation to love others as we would like to be loved and valued.

Praising others is a fundamental pillar of Jewish life.



platitudes. As with other biblical injunctions, this imperative has direct application to everyday life.

# Israel: As I See It

## Proceed with caution!

By SAMSON KRUPNICK

A welcome holiday recess gave Government officials the opportunity to regain the needed strength and inspiration to face the realities of the

brought them into the Government of Sharon (whom they had called "terrorist"

He is spreading his own views among the European nations, who are pro-Palestin-

with the Madrid peace talks and his "dirty tricks" Oslo Accords. He announced loud and clear that the Palestinians "have a right to an independent state." This statement he had made in 1993 at the beginning of Oslo, much to the chagrin of the late Prime Minister Yitzhak Rabin, who rebuked Peres for this uncalled-for statement.

Peres met in Athens with Palestinian negotiators Saeb Erekat and Nabil Shaath coordinated by the European Union. Discussions included a

"reduction" of violence and "political considerations" including easing of the economic restrictions, passing on VAT (value added tax) funds, reducing incitement and engaging in official negotiations. Peres even "agreed" for the IDF to discontinue pinpoint killing of PA leaders.

Simultaneously Palestinian statements indicated what is expected of Israel. Minister Yasser Abbed Rabbo wants all settlements discontinued. Security Chief Jibril Rajoub

Continued on page 13



present confusing and critical situation.

Prime Minister Ariel Sharon defeated Ehud Barak by over 26 percent, more than any other similar election. The public rejected not only Barak personally, but even more so the destructive policy of his Government including Shimon Peres, Yossi Beilin and Shlomo ben Ami.

That government had agreed that Israel was to surrender 97 percent of Judea, Samaria and Katif, yield control over the Jordan Rift and Jordan Valley, divide Jerusalem, including giving the Palestine Authority control over the seven Arab villages within Jerusalem, surrender the Temple Mount and acknowledge the establishment of an independent State of Palestine with Jerusalem as its capital.

They were even ready to agree to receive so-called Arab "refugees" (some 50,000 in the first stage). In the spirit of Passover, the Almighty hardened the heart of Pharaoh (Yasser Arafat) who refused the package out of hand. The public was furious at these "villains" and voted accordingly.

It was crystal clear that the voters rejected the policy of the Barak Government in no uncertain terms. Shimon Peres declared in his message to Labor, seeking to encourage joining a unity Government: "The public has spoken and we should pay close attention to it." Led by Ramon and ben Ami, many ridiculed Peres. Knowing his background of underhand dealing, including the dastardly conceived illegal Oslo Accord and its damaging results of mounting casualties, his colleagues laughed him off. The villains' overwhelming desire to have cabinet posts in the critical areas

*It was crystal clear that the voters rejected the policy of the Barak Government in no uncertain terms. Shimon Peres declared in his message to Labor, seeking to encourage joining a unity Government: "The public has spoken and we should pay close attention to it." Led by Ramon and ben Ami, many ridiculed Peres. Knowing his background of underhand dealing, including the dastardly conceived illegal Oslo Accord and its damaging results of mounting casualties, his colleagues laughed him off.*

"ugly Israeli"). It was made clear that the previous policy is dead and forgotten and that the new unity Government will follow the outlines of Ariel Sharon and that decisions will be made by the Cabinet by a majority vote binding upon all the members of the unity Government.

The first and most important principle was "no political discussions with Arafat or his subordinates until all the violence and terror cease." It was established and so stated that Yasser Arafat is responsible for all the violence. It was so confirmed by President George W. Bush, Colin Powell and even Egyptian President Hosni Mubarak, who was recently criticized for his failure to stop Arafat.

The Barak Government had deceived the public by conducting damaging "political negotiations" while murders of Jews were continuing. How could one shake the hand of Arafat the master terrorist with Jewish blood on his hands from Lebanon days?

"This is the only partner that we have", was the Peres argument. It turned out we have no partner, certainly not Arafat. Shimon Peres in his post of minister for foreign affairs seems to think that he is prime minister, formulating his own hackneyed rejected policies and ignoring totally the decisions of the Cabinet.

ian, and ignoring the vital role of the United States as he did

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## Social Calendar

By Jean Herschaft

"Anne Frank," a new approach to the story of the young Jewish heroine, will be featured on television on May 21 and 22 over WABC. Already it is sparking divisiveness. The authors are **Hannah Taylor Gordon** and **Ben Kingsley**.

According to reports in the *New York Times*, it recalls the 1950s when **Otto Frank**, Anne's father and literary executor, projected a stage adaptation of the diary by **Meyer Lewin** in favor of one by husband-wife Hollywood screenwriters **Goodrich** and **Hackett**, who minimized the Jewish tone and story elements. **Garson Kanin**, the director of the version by the two screenwriters, went so far as "to take out lines about historical persecution of the Jews because it represented what he called 'an embarrassing piece of special pleading.'"

Today, **Cynthia Ozick** and **Lawrence Langer** (author of *Prompting the Holocaust*) say stage and screen adapters have sought to turn Anne into a universal symbol—not a Jewish one—diminishing even the Holocaust as a result.

The Anne Frank Foundation and the Anne Frank Museum in Amsterdam are at odds favoring and disowning the current version, so much so that **Steven Spielberg**, of DreamWorks, who gave the globe *Schindler's List*, pulled out of producing it last May.

**Peter Novick**, author of *The Holocaust in American Life*, said arguments about Anne Frank's universality or her Jewish roots were perhaps even more powerful today than they were 40 years ago.

"Yet," he concludes, "we're a commercial society. If people make money from it, it's not an offense. Everybody's going to make money and use history for their own purposes. So if people want to use Anne Frank for Brotherhood Week, there's nothing wrong with that."

*McCall's Magazine* has been redesigned by actress **Rosie O'Donnell**. The first issue she captioned featured as the main article an interview with **Fran Drescher**, the comic TV star. Drescher reveals she has successfully battled uterine cancer, having undergone successful surgical removal of her uterus. She looked terrific the first week of April as a guest star on O'Donnell's WABC telecast. Drescher starred in the "Nanny" series.

On that same telecast, the same week **Barbara Walters** promoted the May issue of *Ladies Home Journal*. In it are featured folks who have adopted children. Walters revealed that her recently married daughter, **Jacqueline**, was adopted by her. "She has many things to say about me..." she proudly said.

*Ikkun Magazine's* last issue contains expected and unexpected articles. An anti-**President Sharon** piece is the expected and a biting attack on the medical community for its "unfair biased reports on alternative medicines" is the unexpected one. Both were scripted by **Michael Lerner**, the publisher and editor.

### SURVIVORS RESTITUTION

**Austria:** One day before the Executive Monitoring Committee's latest meeting, U.S. and Austrian negotiations agreed to compensate Holocaust survivors. The Austrian government and business community will provide \$210 million, with an additional \$20 million in interest, to cover the loss of stolen or destroyed property belonging to victims and their heirs.

The new agreement is in addition to the \$150 million agreement, reported in the January 2001 issue of the *International Monitor*, under which each eligible Holocaust victim will be paid \$7,000 for lost homes and businesses. Austrian insurance companies now are participating in the new agreement, after refusing to take part in the process established by the International Commission for Holocaust Era Insurance Claims, headed by former secretary of state **Lawrence Eagleburger**.

Austria has already agreed to compensate former slave and forced laborers with more than \$410 million, and to supplement those payments with an additional \$112 million for pension payments to Jewish victims who fled Austria as children.

**France:** Jews whose assets were stolen by the Nazis and

*Continued on page 14*

## One Woman's Voice

### Beloved Israel not always right

By MIRIAM ZIMMERMAN

Coming of age during the anti-war '60s sensitized me to the debatable issue, "My country, right or wrong."

I remember debating this



slogan with fellow students, most of whom were extremely conservative, back when I was a student at the predominantly Republican-attended Northwestern University.

To me, the Vietnam War was wrong. Just because my country supported it didn't mean that I had to support it. The counter to "You're a traitor if you don't," was "I care about what my country is doing, and I want to want to use my influence to fight the evil my country is perpetuating."

Today's issue for me can be summed up: "Israel, right or wrong — not." The more I learn about the treatment of Palestinians by Israel today, the more I shudder and wonder if this is the country that, in the aftermath of the Holocaust, should provide a moral beacon for the world.

If I write a column critical of Israeli policy, it does not mean that I am anti-Israel. Rather, as a Holocaust educator and as a second generation German-Jew most of whose family did not survive the Shoah, I feel compelled to avoid the role of bystander in the face of evil, regardless of the perpetrator.

These thoughts resulted from reading an e-mail missive from **Gila Svirsky**, co-founder of the Coalition of Women for a Just Peace. She began with, "As you probably know..."

The problem was, I didn't know. I didn't know the extent to which the Israeli army "has laid siege to many cities, towns, and villages in the occupied territories." I didn't know about the trenches dug by the Israeli army to make roads impassable from one Palestinian village to another.

These roads do not prevent Palestinians from having access to Israel; rather, they pre-

vent Palestinians from having access by vehicle to one another. I also didn't know the extent to which the Israeli army harasses and abuses Palestinian civilians by leveling their homes and in some cases, preventing access to medical care.

Svirsky's report made me wonder how much such actions by the Israeli army contribute to the security of Israel. I am on an e-mail listserve from the Jewish Community Relations Council that consistently complains about the unfair treatment of Israel by the media. But I have yet to read reports in the US mainstream

has been demonstrating to lift this siege (referred to benignly as 'closure' by Israel). Six weeks ago, we ourselves 'laid siege' to the Defense Ministry of Tel-Aviv (blocking the entrance with our bodies), and three weeks ago we marched on the military blockade of Bethlehem.

"Today's action [March 23, 2001] was the next level of resistance, and the Coalition of Women worked hand in hand with three other organizations: Rabbis for Human Rights, Gush Shalom, and the Committee Against House Demolitions. The idea was to come to a village under siege

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media that portray such egregious behavior by the Israeli army as that reported by Ms. Svirsky.

"As you probably know," she began, "the Israeli army has laid siege to many cities, towns, and villages in the occupied territories. One way they do this is by digging trenches across the roads leading in or out, making them unpassable [sic] by cars. Where, once, soldiers merely patrolled these exits and granted permission to enter or leave, today the trenches prevent all access by vehicle. This serves no security function whatsoever—it prevents Palestinians from having access to each other, not to Israel—but is a cruel and arbitrary way to assert power and control."

"For some time, the Coalition of Women for a Just Peace

and physically fill in the trench, thereby making the road passable. The army was clearly intent on preventing that from happening."

"We chose to lift the siege on Rantis, a peaceful town of 3,000. Rantis has no doctor and no employment opportunities; under siege, there is no access to medical care and almost total unemployment. One woman already gave birth at the trench when she was unable to get out for medical attention, and seven students have lost a semester of university studies."

"Together we were about 300 activists who set out on buses this morning. Most of us were Israelis, but there was a significant presence of internationals, too, including the undaunted CPT-ers (Christian Peacemakers Team)

*Continued on page 14*

## It's Arlene Peck!

# Red Cross favors Arabs

By ARLENE PECK

I'll tell you a little secret that I'll bet few of you know about. Everybody thinks the Red Cross to be a wonderful humanitarian organization.



Right?

In fact, that belief goes way back to 1864 when the leading nations of the world signed a treaty to provide protection in time of war for hospitals, medical personnel, and the patients in their care. At that time, it was decided that the universal symbol of this helpful organization would be the Swiss flag with its colors reversed. Simple huh?

Well, maybe not so simple. In some of the Arab countries where people who are Muslims live, they didn't like the idea. They considered the cross a symbol of the Christian religion and, that was distasteful to them. This could have been a problem for them. However, as usual, the powers that be bent over backward to keep their Arab friends content.

Luckily, this body of benevolent countries who were already in the Red Cross agreed. Without question, they were happy to accommodate and to include the Arab nations into this organization using their Red Crescent. For those of you who are unaware, the Red Crescent is a symbol derived from Islam. So, now there were two symbols connected to this charitable organization.

Nice huh? Aw, but, that's also where it stopped. Since 1949 when the then newly independent State of Israel asked for recognition for its own emblem derived from the Jewish tradition, a red Star of David, their request was refused. This supposed paragon of noble principles of universality and neutrality called The Red Cross gave the Jewish State the choice of Christianity or even better, the crescent of Islam as their official symbol.

So, as a result of their re-

fusing to accept the only terms they were offered, Israel opted to stay with the ancient symbol of the Jewish faith. So now, since 1949, Israel's symbol, the Magen David Adom has not been permitted to join the International Federation. At least the Red Cross is consistent. Almost 52 years later Israel's organization is still denied full Federation membership.

It is outrageous that Israel is the only country in the world whose humanitarian emblem has ever been formally rejected. The Magen David Adom is still, so many years later, neither a full nor

dren. The event touched me deeply and it was there that I found out that the Red Cross was this same organization who reported back to the world after visiting the camp that "the Jews really weren't treated so badly." After personally seeing the awfulness that the Jews were subjected to at that "house of horrors" there is no way that anyone could have reported that who wasn't anti-Semitic.

They failed to help the Jewish community during the worst time of its history. So, why would we be idealistic and think their motives have changed? My children all

*It is outrageous that Israel is the only country in the world whose humanitarian emblem has ever been formally rejected. The Magen David Adom is still, so many years later, neither a full nor an equal member of the Red Cross. Why are we so willing to accept this double standard? I find it outrageous! This pattern of deception and discrimination dates back to even before the birth of Israel. I remember several years ago, visiting the concentration camp in Prague with my children. The event touched me deeply and it was there that I found out that the Red Cross was this same organization who reported back to the world after visiting the camp that "the Jews really weren't treated so badly." After personally seeing the awfulness that the Jews were subjected to at that "house of horrors" there is no way that anyone could have reported that who wasn't anti-Semitic.*

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the Jewish symbol was unacceptable to them, then my child's Jewish blood platelets shouldn't be given either.

Finally, she agreed to indulge me and now she does the same thing. However, now it's at that wonderful Jewish hospital, Cedars Sinai, here in Los Angeles.

According to the literature I've received from the American Jewish Committee, "The American Red Cross, to its credit pledged to right this wrong." Well, I remember writing a column like this around 15 years ago. I spoke with their corporate office and was assured that the problem was recognized and they were diligently working to change the situation. Frankly, after all of this time, I don't believe

them.

I also think the American Jewish Committee naive if they think this body of bureaucrats is working in our best interest. The International Committee of the Red Cross and the Federation of Red Cross and the Red Crescent Societies have not and do not intend to ever accord full membership to the Magen David Adom unless absolutely forced to. We are stupid to believe them when they try to convince us that they have the best interest of Israel at heart.

(Arlene Peck can be reached at 3115 Ocean Front Walk, Suite 201, Marina del Rey, CA 90292 or by e-mail: bestredhead@earthlink.net)

## Krupnick

Continued from page 11  
wants "a complete end to foreign occupation." Arafat wants "refugees" in addition (to put an end to Israel).

This is almost precisely what the Barak (Peres) Government was prepared to give and more. Peres once again is fooling the public with glib talk, and is ready to comply fully with these demands and possibly more not made public. It was rumored that Arafat would join Peres in Athens. Peres again ignores the loud and clear "voice of the people." We declare: "The people don't want your pro-

gram and the people don't want you!"

Deputy Prime Minister Sylvan Shalom in an interview announced, "No one is authorized to engage in any political negotiations, including Peres." It behooves Prime Minister Ariel Sharon to take a firm hand with "villain" Peres before he does more damage to our security and welfare.

Samson Krupnick may be reached at 22 Pinsky, Jerusalem 92228, Israel) e-mail krup@barak-online.net and see www.jewishpostopinion.com.

## Review

Continued from page 10  
What is this talk of schizophrenia? He does not mean that Israel is in any way a sick society, but possibly a bit - or a lot - meshuggana. He finds so many contradictions in Israeli life, a lot of them funny, but many more tragic and even sadistic.

He has serious opinions on discrimination against women, gays and lesbians, but even here he finds contradictions. He feels discriminated against as a Reform

rabbi who is not allowed to perform marriages in Israel. He asks why his daughters cannot be bat mitzvah at the Wall.

He also treats us to the lighter side of Israel, on subjects like smoking, spitting and dog dirt in the streets.

Not a book for those who think Israel is perfect as given out by the UJA, but certainly a book to further enlighten those who want to know the real Israel, wars and more wars.

## Zimmerman

Continued from page 12  
who work in Hebron. On each bus, one person led a discussion about the strategy of non-violent direct action, the importance of not provoking soldiers, and the commitment to breaking the law openly and nonviolently. We talked about rights under arrest and interrogation, and our responsibility for the safety and well-being of each other. On our bus, I shared the words of Gandhi, 'Non-cooperation with evil is a sacred duty.'

"When we reached the perimeter of the village, we began to march with our shovels and hoes toward the trench, now being blocked by a line of soldiers. But we were many more activists than soldiers, they didn't open fire, and we easily passed through. As soon as we reached the trench, we swarmed all over, shoveling rocks and dirt into it, trying to fill it up. It seemed an impossible task, as we had so few tools and the trench gouged out the road quite deeply from one side to the other. What's worse, the ground was very hard, studded with rocks, and it was very difficult to loosen earth for use as fill.

"Soon after we began work, someone found a second trench about 50 meters (roughly 160 feet) further along. Half the group broke away to work on filling up that trench; and we realized it would be twice the work to break the siege on Rantis. But then, suddenly, soldiers swooped down on those of us holding tools, and grabbed them out of our hands. We began to chant 'Dai LaKibbush,' which means 'End

the Occupation. Some struggled not to release their shovels, others less. Soon, the soldiers had confiscated every single tool we had brought, and arrested four of us.

"In my recollection, there was no pause at that point and no discussion about what to do. We just all got down and with our bare hands began to scratch out handfuls of dirt and rocks, and throw them into the trenches. Some of us used rocks to loosen the ground, others tried sticks. Some held posters (that read 'Dismantle the Settlements') on the ground like big dustpans, and others pushed pebbles and dirt onto them, for transfer into the trench.

"Some of the children from Rantis came out and joined us, and we worked together like that in the hot sun for over two hours. And when it was over, everyone was amazed to see that we had actually filled in both trenches, and made the road passable.

"We did a little speechmaking on top of what had once been a trench, and vowed to continue to subvert the mechanisms of occupation. We admired our persistence and cooperative spirit. We laughed at how covered with dirt and mud we were. And we started to plan the release of our partners sitting in the army van nearby, just as the army actually let them go, seeing we were finished with our work and on our way out. They even returned our tools when we boarded the buses."

Reading Gila's story made me realize again how those of us half a world away are subject to media bias. The bias in this case is one of omission by

mainstream media.

Why am I not surprised? The erosion of journalistic values across all media, the corporate ownership of media consolidated into fewer and fewer conglomerates, and the abrogation of journalism ethics by marketing executives making editorial decisions have resulted in this columnist's cynical evaluation of today's media. But the supplanting of journalism ethics for bottom line concerns is a subject for another column.

Gila's story has an unfortunate denouement. Palestinians related that the Israeli army returned with heavy equipment that dug fresh trenches. In front of the trenches, they added concrete slabs that were too large to be moved by hand. In retaliation for the peaceful demonstration, "the truck that had brought these slabs had driven off the road, deliberately destroying crops in the fields. And one villager had been beaten and his car window smashed."

Undaunted, according to Gila, five of the coalition group will return to Rantis "to document the new damage and talk to the villagers. We'll also be thinking about how to continue to subvert the oppression without jeopardizing the Palestinians themselves. It won't be easy or simple, but, as Israelis, we've got to figure out a way to stop cooperating with evil."

As someone who has always been concerned with the problem of evil and the willingness of good people to do nothing, thus allowing evil to triumph, I invite anyone to come up with an equitable

solution to breaking the current Middle East cycle of violence that begets more violence. Or, in this case, break the cycle of non-violent resistance that was met with more violence.

I was impressed with the grass-roots feel of the member organizations of the Coalition of Women for a Just Peace. These groups include Bat Shalom; Mothers and Women for Peace (formerly Four Mothers); New Profile: Movement for the Civilization of Society in Israel; NELED (Women for Coexistence); TANDI (Democratic Movement of Israeli Women); WILPF (Women's

International League for Peace and Freedom - Israel chapter); TANDI (Women Engendering Peace); and Women in Black.

Gandhi's phrase, "Non-cooperation with evil is a sacred duty" resonates with this Holocaust educator. The issue is about what ordinary people can do to prevent the suffering of others. The women who make up the groups of the Coalition of Women for a Just Peace should be applauded for their efforts. In this case, the longing for a messiah to bring peace to the world is being fulfilled by women.

## Herschaft

Continued from page 12

wartime French authorities will now be able to file claims for their property under the terms of a newly achieved settlement between French banks and the plaintiffs of a class-action lawsuit.

The banks agreed to establish two funds. The first is an uncapped fund for victims with documents or substantiated proof of wartime assets held in French banks. Capped at \$225 million, the second fund will compensate claimants with less proof, or "soft" claims, who must present their case to a commission. A minimum of \$1,500 will be awarded to successful claims.

The settlement improves on the French commitments made to New York City Comptroller Alan G. Hevesi during his visit to France in 1999, and reiterated at subsequent sessions of the Executive Monitoring Committee. At January's meeting, the French consul general reported that France has contracted a firm to create a website for claimants, and has expanded the staff of the Drai Commission, which investigates claims for lost bank accounts.

**Germany:** In late January, the Conference on Jewish Material Claims Against Germany announced the start of a compensation program to address German slave and forced labor claims for Jewish victims of the Holocaust. Jews who were slaves or forced laborers under the National Socialist regime may be eligible to receive a payment from the approximately \$5 billion fund.

To apply, contact the Claims Conference at 1-800-697-6064 or visit the website at [www.claimscon.org](http://www.claimscon.org). All applications must be received by Aug. 22, 2001.

Non-Jews or those who were not Jewish when they were forced into labor, should request an application from the International Organization for Migration, German Forced Labor Compensation Programme, 17 route des Morilloux, PO Box 71, CH-1211, Geneva 19, Switzerland, or visit the website [www.compensation-for-forced-labour.org](http://www.compensation-for-forced-labour.org).

**The Netherlands:** Comptroller Alan G. Hevesi met with board members of Maror, a newly former Dutch foundation established to return assets to Jews who resided in the Netherlands, permanently or for some time, between May 10, 1940, and May 8, 1945. The board officials visited the comptroller to publicize the new fund and encourage members of the Dutch-Jewish community now living in the U.S. to apply for restitution.

Accompanying the Maror board members were Dutch government officials and a representative of the Dutch Jewish community in Holland.

## Mystery Person

Do you know  
who's who?

- The Mystery Person began a career of Jewish service as a college student.
- The Mystery Person's fund raising ability has been of great benefit to a major Jewish organization.
- The Mystery Person has made more than 75 trips to Israel.

All Mystery Persons are limited to North American Jews. Winners of the Mystery Person contest will receive a two-month subscription, the equivalent of \$8 if not a subscriber, or, if a subscriber, a two-month extension of their subscription. Once appearing in the contest, that same individual will not be repeated as a Mystery Person. All correct answers are considered winners, not only the first received.



# Survivor derailed David Duke

Reviewed by MORTON TEICHER

*Troubled Memory* by Lawrence N. Powell. Chapel Hill: University of North Carolina Press, 2000. 593 Pages. \$34.95

A professor of history at Tulane University, Powell has brought together his interest in Louisiana politics with the spellbinding story of how one family survived the Holocaust.

This unlikely combination has produced a well-researched book with a 75-page scholarly apparatus that includes detailed notes and an extensive bibliography. The author interviewed about a hundred people and he did comprehensive archival studies in Poland and Israel. His felicitous writing style and the many photos he includes make the book eminently accessible and readable.

In 1989, David Duke, anti-Semite, Nazi sympathizer, Holocaust denier and Ku Klux Klansman, was elected to the Lower House of the Louisiana legislature. This culminated 14 years of his running for public office and paved the way for a 1990 race for the U.S. Senate which he lost, but which gave him a substantial campaign treasury, a large volunteer base and a 50,000-name mailing list. He used these assets a year later to win the Republican nomination for governor, defeating the incumbent governor in a primary. It appeared that he had a very real chance of becoming governor of Louisiana since his Democratic opponent was Edwin Edwards, a controversial former governor with a reputation as a rogue.

What helped to defeat Duke was the campaign slogan adopted by his opponents, "Vote for the Crook. It's important." Among those in the forefront of the opposition to Duke were members of the Jewish community and especially, Anne Levy, a Holocaust survivor who was a child when she came to the United States 1949 with her parents and her sister, having miraculously escaped being murdered by the Nazis. By accident, they wound up in New Orleans where Anne's father repaired antiques and eventually opened his own antique business.

Powell meticulously reconstructs the story of how Anne and her family managed to live through the Holocaust, presenting a harrowing account that has become familiar because of the many memoirs written by survivors.

What makes this one unique is their remaining an intact family even though they were segregated into the Warsaw Ghetto and lived through its liquidation.

Powell also details the complexities of their adaptation to life in America, including the overt anti-Semitism they encountered from Duke and his supporters. Their response, especially that of Anne, represents the recognition that anti-Semitism has to be forthrightly confronted even though many segments of the Jewish community, as recounted here, prefer a less defiant approach. This dispute regarding strategy and tactics has dogged and differentiated the Jewish defense

agencies. Anne's open and overt challenges to Duke express a significant point of view, reinforced by her firsthand experiences during the Holocaust.

Powell has done a fine job of demonstrating how these experiences led Anne to play a vital role in denouncing and defeating Duke. In essence, Powell uses his book to tell two stories: how Anne and her family endured the horrors of the Holocaust and how she mustered the courage to resist and repel a notorious American anti-Semite. He combines these stories in a powerful, memorable and inspirational narrative.

(Despite his meticulous re-

search and the many readers and editors who checked the manuscript, Powell errs in placing Alan Berg in Phoenix rather than Denver. Racist right-wingers who influenced David Duke assassinated Berg, a Jewish liberal radio

talk show host, in 1984).

Dr. Morton I. Teicher is the founding dean of the Wurzelweil School of Social Work, Yeshiva University and Dean Emeritus, School of Social Work, University of North Carolina at Chapel Hill.

## Letters

**FREEDOM OF THE PRESS**—The Post and Opinion encourages readers to send letters. All letters to the editor should be addressed to The Jewish Post and Opinion, 238 S. Meridian St., Suite 502, Indianapolis, IN 46225. All letters should be typewritten and may be edited for publication. Unsigned letters will not be considered, but signatures may be withheld upon request.

### 'B.C.' Easter panel offensive to Jews

Dear editor,

Representatives of Judaism rightly take offense at the comic strip, "B.C.," for its graphic denigration of Judaism as a dead religion—and this Johnny Hart says it is in honor of Passover! But Christian supersessionism ("Judaism died at Golgotha") has defined its attitude toward Judaism for 2,000 years.

The fiasco of "B.C." proves there is no Judeao-Christian theological dialogue and never has been. For if there were, all parties would know what is at stake in honest dialogue, which is the integrity of Judaism on Christian grounds, the authenticity of Christianity on Judaic grounds. No one knows how to bring about such a wonder of theological legerdemain.

So the Christians blunder and the Jews dissemble—and, at times like this, we realize how little each party knows about the other's encounter with the living God. **Jacob Neuser**  
Research Professor of Religion & Theology Bard College  
Annandale-on-Hudson, NY

### Where congregants make Torah work

Dear editor,

Upon returning from Saturday Shabbat services at a small Conservative synagogue here in the desert I find myself re-reading Gabe Cohen's editorial re what he believes should be the position of the congregation boards toward stimulating "more" interest in the attendance of weekly services. Before this issue of 3/21/01 went to press did he not read

the letter from Rabbi Alan Lavin of N.Woodmere, N.Y.?

Rabbi Lavin is very much "on target" referring to the three types of Jews—those that are traditionally directed, Inner directed, and Other directed.

As so well expressed by the rabbi of Temple Beth Shalom of Palm Desert, CA, he has commented as follows: "the constant telling to either the congregation or board members," when they should attend services and "why" can be likened to one making a phone call and always getting the "busy" signal or being put over to "call waiting." The Jewish majority out in the secular world most often find themselves "too busy and too burdened by responsibilities that take precedence over Shabbat services."

Only when Torah study groups or the services themselves become an integral part of one's psyche will synagogues fill the function they aspire to. A simple service of Judaism relating its more pertinent meanings to its members embracing "humility"—which can then lead these same members toward if not directly to a sense of spirituality—can the call be answered and the busy signal and call waiting ignored.

Fortunately, for a small group of Torah study participants at this small Palm Desert synagogue hearts and minds are finding a direction leading toward an understanding of Judaism that is true, enduring and eternally right. These congregants are learning to enter the most intimate of encounters—their very personal communications with our God.

**Sally Tenner**  
Temple Beth Shalom  
Palm Desert, CA

## A very important book

Reviewed by CLAIRE GRANOWITZ

*The Nazi Officer's Wife: How One Jewish Woman Survived the Holocaust* By Edith Hahn Beer with Susan Dworkin, Harper Perennial, \$14.00 paperback.

This is a very important book, one that cries out to be read and discussed. Edith Hahn Beer's memoir of how she survived in the heart of Nazi Germany is the most amazing journey. The humanity and reality shown make this first-hand account read as if it were a novel.

Edith Hahn was about to complete her law school education when the Gestapo forced her and her mother into a ghetto. Edith's forced labor camp experiences enabled her mother to escape being "re-settled" to the east for much but not all of the war. Edith had actually been assured that she would be notified prior and would be allowed to accompany her mother should deportation become necessary.

Edith was notified that her mother was to be re-settled, but by the time she was able to return to Vienna her mother had already been deported. Edith's reaction was to become a "U-2" removing the Jewish star from her clothing and going underground. Pepi, her long time boy friend proved to be too much of a mama's boy to do much to aid Edith's quest for food and shelter. Her Christian friend Grete risked her own life to give Edith her papers so that Edith was able to assume a

Christian identity. She was firmly entrenched in Grete's identity when she met her Nazi officer future husband and began the final tangled web in her elaborate survival scheme.

The tale is testament to the incredible stamina, courage and chutzpa of this remarkable woman. In order to survive she was able to completely recreate herself from an intelligent professional woman to a meek uneducated member of the German masses. The everyday complications of this deceptive life are brought to our attention... everything from having to register for a marriage license (while the clerk visibly inspected her for signs of Jewishness), to the fear of anesthetics during the birth of her daughter (she was afraid that she might accidentally reveal her identity or that of a family or friend while under the influence of drugs) to the incalculable fear for her mother as the atrocious reality of Hitler's final solution became clearer and clearer to the German population.

Edith's papers incredibly survived the war and are now part of the permanent collections at the United States Holocaust Memorial Museum in Washington, D.C. Hopefully these papers along with her memoir will be forever preserved not only as proof of the inhumanity but also as a testament to her incredible courage and self reliance in the face of unbearable adversity.